MARCH, 1883.

VOL. XXXVII.
NO. 3.

The American Missionary

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NEW YORK.

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

Rooms, 56 Reade Street.

Price 50 Cents a Year, in Advance.

Entered at the Post-Office at New York, N. Y., as second-class matter.

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THE

AMERICAN MISSIONARY.

OL. XXXVII. MARCH, 1883. No. 3.

American Missionary Association.

OUR receipts for the first four months of the present fiscal year, ending an. 31, 1883, amounted to $85,555.11, an increase of $1,661.72 over the mount received for the corresponding months of the previous year. The gacies, however, this year, have amounted to $25,141.83, against ,191.72 for the year before, showing a falling off in collections and nations of $14,288.39. We desire, therefore, to remind our readers at the enlargement so greatly needed and so deeply felt by the friends ho attended our last annual meeting and reviewed the work of the ssociation cannot be accomplished unless the receipts are greatly creased.

WE devote considerable space in this issue to a report of a week's work our lady missionaries. We believe that what they are doing is vital to e welfare of the families from which many of our students come, and ish to commend the work and workers to the prayers and sympathies of e patrons of this Association.

COST OF LADY MISSIONARIES.

We sincerely hope that those who read the record of a Week's Work our lady missionaries will carefully consider the value of these bors, and the importance of the question as to their duty in aiding to pply the vast want that exists at the South for this kind of Christian rvice. It takes four hundred and fifty dollars to provide for a lady ssionary for one year, including traveling expenses, board and a oderate salary.

Are there not some societies of ladies who will pledge us the amount edful, and by so doing have a missionary of their own in the field? re there not individuals who will promise as much for the same purpose? e shall be most happy to answer inquiries relating to details.

THE pastor at Hampton writes: "Every night for the last two weeks we have been having meetings for prayer, and the whole school has been deeply moved. Many have already confessed their love for Christ, and there are many now seeking Him. General Armstrong and all the teachers are thoroughly in earnest in the matter. The General made a most earnest appeal to the students last evening, in which he said that nothing like it had been known in the history of the school."

WE have received intelligence from Rev. D. K. Flickinger, D.D., who has made in Liverpool, London and Glasgow preliminary inquiries relating to the John Brown steamer. It was his purpose on reaching Sierra Leone to learn definitely as to the necessary capacity of the boat for the use of the mission. He hoped also to be able to conclude contract with the Governor of Sierra Leone for carrying mails and for doing other business which would be a source of income to the mission without interfering with its special work.

REV. J. M. HALL writes from the Good Hope Station of a prosperous year's work among the Mendi and Sherbro people. He says: "One year ago yesterday I took charge of the spiritual work at this station. We have had 48 eleven o'clock Sabbath services, 48 Sabbath night services, 40 Wednesday night services, 360 early morning six o'clock services, not including the class and children's Friday afternoon services. I have received eight persons into the church, five on profession of faith in Christ, have baptized 25 children, and married one couple. I have traveled two thousand miles in search of medical treatment and in the interest of the mission, notwithstanding that I have been confined to my bed and room twenty-two times with this most dreadful fever. We trust that we shall by the grace of God be enabled to do more the next year if permitted to live. Our schools, both Sabbath and day, have been well attended. The work is certainly a great one and I like it more and more every day."

THE *Baptist Home Mission Monthly* makes its appearance with enlarged form and new dress. Its first cover page is tastefully embellished to indicate the scope of work carried on by the Baptist Home Mission Society. Its twenty-four pages are packed with pertinent paragraphs, passages of Scripture, personals, pictures, poetry, there being over one hundred separate articles, items, etc., etc. It is edited with the pen, quotation marks being particularly scarce. Care, literary skill and discernment have been used in the selection and arrangement of topics, and wide range has been given in the discussion of matters relating to the world of missions. The work expended on this publication will stimulate other societies in providing missionary literature abreast with the demands of the age. We extend to our Baptist brethren our gratulations.

A PERMANENT NECESSITY.

Temporary evils call for temporary agencies and remedies, but permat conditions of society require permanent and adequate provisions to et these demands. The confident prediction that the freedman would idly fade away before the superior white races, suggested to the mane that he should be made comfortable in some sort of field hospital ile he lingered, and made ready, if possible, for a speedy departure to nore congenial world, where perhaps the conditions of life would not be unfavorable for his continued existence.

The figures given by the unsentimental census-taker showing that during past decade there has been an increase of about 34 per cent. of this e in our population does not indicate that the black belt stretching ng our Southern horizon is likely to fade away. The negro is here to y, and in adjusting him to our natural life we are faced by a permant, not a temporary problem.

We must either take counsel of the Egyptians and "deal wisely" with s people and so prevent their increase, or broadly and comprehensively al with the question of fitting them for a large and permanent place as integral part and most important factor of our Republic. If we deal ely with them we must bear in mind first of all that they are here d will remain here, and their character and condition will enter largely o that of our national life and character.

It is not beyond the limits of modest truth to say that the victory ich has been gained over Southern prejudices against the free common hool systems was gained, not by the political conventions which estabhed them by constitutional provisions, but by the missionary training-hools and the teachers sent out by them; but the fact that these are tablished does not supersede a necessity for the schools which gained is victory. An intelligent gentleman who was appealed to for aid in e endowment of one of these said: "Private charity has demonstrated e possibility and value of negro education, but it is a work for which is altogether inadequate. It must be done in the South as in the orth by the States themselves. These rapidly increasing millions must , and can be, cared for alone in schools sustained by government. our missionary, pioneer, experimental work has been done so wisely and well that its success has superseded the necessity of its continuance."

The answer to this is of course not far to seek. Yale and Harvard did t grow out of the common school systems of Massachusetts and Conticut, but made these possible and efficient by supplying the prime nditions of a good school—trained teachers. These colleges were unded not by the State, but by private philanthropy, as all such schools ve been, for on no theory which has been accepted as to the functions government can such be built by the State. The primary and preratory work which has been done by the schools of the A. M. A. will

indeed be remitted, more and more, to the common schools of the States, but there will always be a demand and a necessity for fully endowed colleges and universities for the higher education of the teachers and leaders of this people; and neither the highest efficiency of the public school, nor the fullest development of such universities as Vanderbilt and similar schools for the white race, will lessen the need of such schools as Fisk and Atlanta Universities. If the day shall ever come, as come it certainly will, when these schools for whites shall strike out the word white, and admit all who seek their advantages, it will come as the result of a work which they are not doing now.

The prejudice which now excludes the negro will yield only to established facts, but will not, from the nature of the case, create these facts. When educated negroes in all the public callings of life shall have proved "that a man is a man for all that," that what entitles him to respect and honor lies deeper than the color of his skin, and is not to be determined at all by its peculiar shade, so that separate schools will not be demanded for him, he will come in such numbers that those now established for him will be urgently needed for the accommodation of students, regardless of color. Thus are we led by our just and reasonable views to the conclusion that the schools for higher training of the negro, established by the A. M. A. and kindred societies, are demanded for a permanent work most vitally related to all that is dear to us as Christians and patriots, and that permanent and adequate endowments for them must be made if these interests are to be conserved.

GENERAL NOTES.

AFRICA.

—On Nov. 12th, Bishop Crowther, while at Sierra Leone, on his way back to the Niger, admitted three Africans to deacon's orders. Gov. Havelock and other Europeans were present, and more than eighteen hundred native Christians.

—The C. M. S. Committee has presented a memorial to Lord Granville on the question of slavery and the slave-trade in Egypt. Pressure is brought to bear upon the Government not to miss the present opportunity of using the influence and power of England to abolish slavery itself, and so put a stop to the slave-trade.

—The River Gambia Trading Company has been incorporated in London with a capital of $750,000.

—A new station has been founded among the Angoni by Dr. Laws and Mr. Koyi, of the Livingstonia Mission.

—The gross weight of diamonds passed through the post-office of Kimberley, South Africa, in 1880, was 1,440 pounds, estimated at $16,839,485.

—Captain Burton and Commander Cameron, on their return from the
est African Gold Fields, reported that the wealth of the land was pro-
rious. "Gold dust is found by native women from the sands of the
shore. Gold spangles glitter after showers in the streets of Azim.
ld is yielded by the lumps of yellow swish that rivet the wattle walls
hut and hovel. Our washings range from half an ounce to four ounces
r ton."

—In 1880, the number of Protestant communicants in Africa, accord-
g to Dr. Behm, was 122,470. The number composing the communities
the midst of which these were found was 506,966. Thirty-four reli-
ous societies were prosecuting the work represented in these communi-
es.

—Dr. Blyden, President of Liberia College, reports increasing prosper-
y among the immigrants who have gone from this country. The com-
ercial interests of Liberia are indicated by the fact that one vessel, the
rk Monrovia, brought 150,000 pounds of coffee to New York on a
cent trip.

—The last report from the missionaries of Tabora marks great progress
the transportation of letters. The mails have become more regular,
thing is lost on the route, and the roads are safer. The Wanyamouesis
ounted guides are very capable, and there is this advantage in employing
em that on the return trip, going back to their homes, they delay less
an the other natives. The station of Ouyoug has met with great misfor-
ne in the loss of Dr. Southon, who, while filling the place of missionary,
s rendered great service as a physician to the population.

THE INDIANS.

—Red Cloud has paid a visit to Hampton, where he has several children
school.

—Sec. Teller has set apart a portion of the Turtle Mountain reservation
r the Chippewa Indians.

—It is reported that ex-Congressman Phillips, of Kansas, is paid $4,000
year by the Cherokee Indians to look after their interests in Washing-
n.

—The Commissioner of Indian Affairs reports that, exclusive of the
ve civilized tribes, there are 101 day schools for Indians, five less than
st year.

—In the report of Dr. Means, at Portland, he asserts that, "In propor-
on to the aid and means employed, no missions to the heathen since the
postolic age have been more successful than those to the American Abo-
gines."

—A Quaker and his wife who have labored for seven years among the
lodoc Indians, are reported to have transformed them into well-mannered

and well-dressed people. They own nice farms, and, for the most pa have connected themselves with the Society of Friends.

THE CHINESE.

—A Baptist preacher in Portland, Oregon, named Fung Chak, repor a church of 65 Chinese converts.

—During the first three months after the anti-Chinese law went in operation, 3,849 Chinese departed from the Pacific coast, and only 1 arrived.

—The Presbyterian Board has purchased a large and valuable buildin in San Francisco, at a cost of $22,500, for a Chinese Mission.

—Mr. Yung Wing, so well known for his efforts in establishing a scho for the Chinese in Hartford, Conn., has been appointed chief magistra of the city of Shanghai.

—The British and Foreign Bible Society entered China in 1843, an has agents at Shanghai, operating chiefly through the missionaries o the different societies.

—A Chinese Sunday-school was opened in Farwell Hall, Chicago, i 1878. The number of regular attendants at the present time is betwee fifty and sixty. On Monday, Tuesday, and Thursday evenings, secula instruction is given them. The school is under the auspices of the Y. M C. A.

—Soon after the American Board, in response to the suggestion of th A. M. A., decided to open a mission at Hong Kong, a Thanksgiving offe ing, amounting to $114, was made by Miss Harriet Carter's Chinese Sun day-school, Mount Vernon Church, Boston. The money was paid over t the treasury of the Am. Board.

BENEFACTIONS.

Dickinson College has received $10,000 from Rev. D. H. Carroll, D. D

Mrs. Elizabeth Hazzard, of Newport, R. I., left a legacy of $1,000 t the Carlisle Indian School.

The Pope of Rome has subscribed $600 to the College of Propaganda at Alexandria, Egypt.

The class of '47 has given $500 to the Mount Holyoke Female Semi nary for the adornment of the chapel of that institution.

A wealthy American of St. Petersburg is reported to have given $250, 000 to found a college for his countrymen at Erzroom, Turkey.

John Wells Hallenhock, of Wilkesbarre, Pa., has given $50,000 to La fayette College to endow the chair of the President.

The late S. R. Bearce left $2,000 to the Maine Wesleyan Seminary, th income to be expended in assisting worthy young men in studying for th ministry.

James Langlin, of Pittsburgh, Pa., gave by will $15,000 to the Pennsy

nia Female College ; $10,000 to the Western Theological Seminary, and ,000 to the Western University.

The increase of the illiteracy at the South during the last decade was palling. Every teacher educated in our institutions, however, labored to ercome it. If a sufficient number of such were prepared for the work, illiteracy would virtually disappear in a generation. Where else is ere greater claims for endowments than in the collegiate and normal hools established by this Association for this object?

THE Connecticut Conventions mentioned in our last issue will be continued in March at the following places : Tuesday, the 6th, 1st Church, uilford, morning and afternoon ; Wednesday, the 7th, 1st Church, Meriden, afternoon and evening ; Thursday, the 8th, Hartford, 4th Church, fternoon and evening ; Tuesday, the 27th, East Hartford, morning and fternoon ; Wednesday, the 28th, Willimantic, morning and afternoon ; hursday, the 29th, Plainville, morning and afternoon.

ITEMS FROM THE FIELD.

AUGUSTA, Ga.—On the 23d of February a council was to be convened t this city to organize a church.

TECUMSEH, Ala.—Rev. Milus Harris has taken up the work of teacher nd preacher at this place ; the Tecumseh Iron Co., by the manager, Gen. Villard Warner, having built a home for the mission and for the minister, also paying one-half of the salary.

GOLIAD, Texas.—Rev. J. J. Benson, of Orangeburg, S. C., has been ransferred to the church of this place, Rev. B. C. Church having retired rom the pastorate.

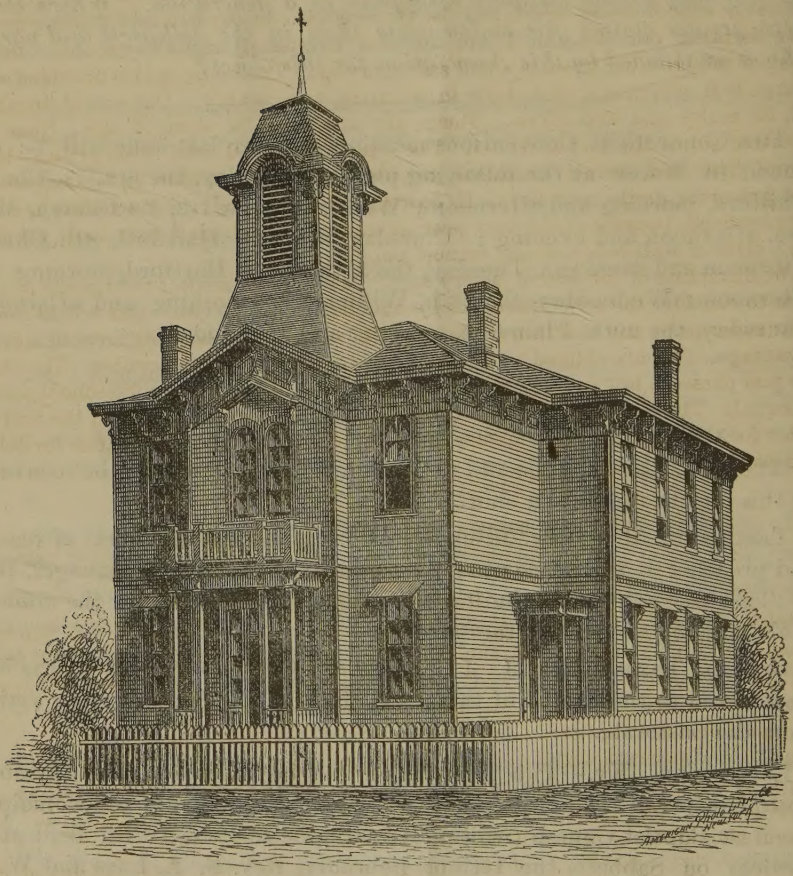
LOUISVILLE, Ky.—The Association having helped the Plymouth hurch—Rev. J. D. Smith, pastor—to purchase the house of worship of he East Baptist Church (white), it was to be re-opened with dedicatory ervices on Sabbath, the 18th of February, Rev. B. A. Imes and W. A. inclair and the Field Superintendent assisting and remaining over for dditional service.

BIRMINGHAM, Ala.—Following two preliminary visits of the Field Superntendent, a council, on the 2d of February, organized a church of a dozen nembers, with more to follow. Prof. G. W. Andrews was Moderator, and Rev. C. B. Curtis, Scribe. Sermon by Rev. J. R. Sims, right hand by Rev. H. P. Williams, address by Rev. A. W. Curtis, prayer by Rev. S. G. Norcross. Rev. A. J. Headen, who had been chosen pastor by the church nd the A. M. A. was present, and he and Mr. Sims and the Superintendent remained over the Sabbath to preach.

THE SOUTH.

REV. JOSEPH E. ROY, D. D., FIELD SUPERINTENDENT.

PROF. ALBERT SALISBURY, SUPERINTENDENT OF EDUCATION.



LEXINGTON HIGH SCHOOL.

BY PROF. GEO. F. JEWETT.

Nearly every one knows of the far-famed blue grass region of Kentucky. It is seventy miles south of Cincinnati, and fifty miles east of Louisville. Lexington is in the very heart of this fertile country, eighty miles south of Cincinnati, on the Cincinnati Southern R.R. The country excels in the production of corn, potatoes and thorough-bred stock, and it is said that the finest horses in the United States are raised in this region. Lexington is one of the oldest towns of Kentucky and has a population of 16,500, of which one half is colored. Although Kentucky did

t take a very active part in the late war, yet at its close the provisions for the edu-tion of the colored people were as meagre as in other States.

Last June the Association decided to re-open the school, and accordingly the uilding was repaired. The cut given herewith represents the house in its present :ape. On the first floor there are two large school-rooms capable of seating fifty upils each, two large entries and two coat rooms. On the second floor there are vo large school-rooms which may be thrown into one by means of folding-doors, us forming our chapel. There are also two small recitation-rooms. In the ont of the building there is a hall and stairway. The house is also provided with large bell, which is a great help in securing punctuality. Our school numbers 3, 38 males and 95 females. There are 31 above 16 years of age. None are dmitted below the fourth reader. The school is divided into three grades—high hool, first and second grammar grades. Miss H. C. Minton is teacher of the rst grammar grade, and Mr. C. H. Jewett of the second. Our scholars are not r advanced, because of the very poor advantages which they have had; yet they e a class of well-behaved and earnest pupils.

The discipline of the school is very easy. The scholars respect their teachers and em to consider the school a means by which they are to rise. Our school-house far superior to any building in the city for colored schools. This gives us a great lvantage. We are obliged to turn away many from the lower grades. The State s just passed a law making the salary of white and colored public-school teach-s equal. This makes it important that the colored teachers should fit themselves tter for their work. Our school is intended to offer them opportunities for doing is work.

A WEEK'S WORK BY LADY MISSIONARIES.

FIRST CONGREGATIONAL CHURCH, SELMA, ALA.

By Miss Mary K. Lunt.

Sunday, Jan. 14.—A bright, crisp morning, and as we prepare for Sunday-hool, we think that many of the little ones will be necessarily detained from eir accustomed places, or at least, be obliged to see their cards with unclipped gures upon them. But no, one hundred and nineteen are present, a good aver-ge, and but few are tardy, notwithstanding that many have walked a long istance, and perhaps without having taken breakfast. At 9:30 A. M. the opening xercises commence—singing, prayer, chanting the Lord's Prayer, and responsive eading—after which the weekly offerings are collected in envelopes, and the mount subsequently reported, also the number of pupils present, reported by the ecretary. The contributions are appropriated as follows: First Sunday of the onth, for needy Sunday-schools; second and third, our own needs; fourth, our urch; fifth, foreign missions. Several schools have been aided by this method, nd the pupils bring their papers carefully folded, to be sent to other Sunday-hools. Collections last year amounted to $50, revealing the fact that scarcity f nickels does not keep them from helping others less favored. After the e-assembling of the classes, two of which, the infants, the girls named "Buds of romise," the boys, "Little Soldiers," are taught in the rooms below, the main hool comprising eight classes and one Bible class; their attention is directed to lustrations and lesson topics on the board by the superintendent, supplemented y remarks on the lesson from the pastor. Some of our teachers and pupils have ad original papers on the subject of the lesson for the morning, this being an centive to a more thorough study of the lesson. At 11 A. M. we are seated for e morning service, and after the usual opening exercises and responsive reading

we listen to an earnest discourse, founded on the closing passages of that wonderful Sermon on the Mount, contrasting the builders, showing the foolishness of building religious characters on false pretenses, and the importance of building on the solid rock Christ Jesus.

At 3 P. M. is the children's meeting known as the "Look Up Legion," but called by some the "Look Up 'ligion," composed of members of our own and other Sunday-schools of the city, ages ranging from two and a half to twelve years. Their regular and prompt attendance attests their interest and zeal. One of the members of the choir assists in leading the singing, which is a prominent feature of the hour. Our principal readings and talks are taken from the book, "Talks to Boys and Girls about Jesus." Always when available we give them a short juvenile temperance story, and distribute books and papers when we have them. Our motto is "Lend a Helping Hand," and the aim to teach to become children of the Great King, to help others to become such by inducing them to come to Sunday-school and to these meetings, where they can hear about Jesus. One little girl said to us to-day, "I am glad you have these meetings, for I get tired reading, and mamma won't let me play." One of the larger boys is anxious to know if we are to continue them during the year. At 7 P. M., with a good and attentive congregation, we listen to one of a series of illustrated sermons, which has been our privilege since Christmas, an earnest and solemn appeal to the unconverted from the passage in Rev. vi., 13-17, plainly proving that the fear and confusion of those who cried "Fall on us and hide us," resulted from the sinner's own carelessness and indifference, and it is hoped that the truth found lodgment in the hearts of the hearers, and will bring forth fruits meet for repentance. Our day closes full, and if in after years we see the young filling honorably responsible positions, we shall not regret that we were "sent."

MISSIONARY WORK, SAVANNAH, GA.

By Miss Jane S. Hardy.

Monday, Jan. 15.—Early dawn found me wide awake, and planning the work of the day. Soon the accustomed "ding dong" caused a general stir in the Home, and the second call brought us all into the dining-room, where we soon satisfied our bodily wants, and on bended knee sought "supplies of grace" for our spiritual needs. Soon another bell announced the approach of school-time, and nearly two hundred pupils gathered, as was their wont, in the chapel of Beach Institute. There God's blessing was again invoked, both in song and prayer, a few words of counsel were given by the Superintendent, and the scholars were dismissed to their respective school-rooms.

I would fain have lingered there; for it brought to my mind the many years of happy toil spent among *my* pupils in the school-room. Yet I am content—yea, happy, in doing the work that comes to my hand in visiting from house to house.

My first call this morning was upon the Deacon's wife, who greeted me in her usual lady-like manner. Although often bending over wash-tub or ironing-board, she leaves all to be taught her reading and Bible lesson. She is not a Christian, but the truth brought before her in repeated Scripture readings is evidently making deep impressions.

My next call was at the house of a church member, but a wanderer—bitterness in her heart, "cares of this life and the lust of other things entering in have choked the word and made her life unfruitful." She cannot read; but I have resolved to carry the word to her. May God lead her back to her Father's house!

Mrs. K—— is a cripple. For her diseased feet I carried a pair of soft shoes, sent by some good friend in the North.

found her with a company of children gathered about her whom she was hing to read, thereby earning five or six dollars a month. She is an intelligent istian woman, and has lately been reading "Prince of the House of David," for ich she expresses great admiration.

astening home, I met a class of young men—hotel-waiters—who are off duty he middle of the day, and desire to improve their leisure time in studying the e R.'s and the Bible.

t two o'clock, I went into the school building to attend a prayer meeting held y among the pupils since the opening of the Week of Prayer. There are indicaıs of the Spirit's presence among us, and we are anxiously hoping that some of se dear young people may be turned to the service of Christ.

fter dinner I went to a distant part of the city to meet a regular appointment a ladies' prayer meeting. This week the meeting was held at the house of a d sister, who kindly opened her well-furnished parlor. A good number gathered ear the word and to mingle their petitions at the throne of grace. Among se present was Mrs. S——, who, so lately, came into the kingdom. Her great de- is to work for the Master. Thus passed an hour, helpful, I trust, to us all. Reıing home, I felt called upon, ere night should close in, to visit a family ch afflicted by sickness. Both father and mother weak and feeble, no ready h in hand, and seven small children to care for. No wonder the days look dark hem. We are glad to give them a helping hand. A few articles of clothing, a le money, and words of cheer are the things they most need just now. In the ning a Sunday school scholar came for instruction, giving me another opportuto sow seeds of truth in a darkened mind. How precious are the opportunities t come to us day by day!

MISSION WORK AT ATLANTA, GA.

By Miss Lizzie Stevenson.

uesday, Jan. 16.—The heavy rains since my return from the North, Jan. 3, e kept me much at home. This morning, however, I started out, and soon nd myself at Aunt Judy's door, but she had gone to a neighbor's to get warm. en she saw me, she said, "Missus I's so glad you'se come back. I was just kin' about you. We folks don't have nobody to come roun' and see and talk to since you'se gone." She has been a cripple for years, but this winter is unable work, on account of rheumatism. She has always been contented and happy, "proud" that she could pay her rent, fifty cents a week. But to-day it made heart ache when she said that it took all that "Wes," a grandson ten years could make by picking up rags and papers to get something to eat and a little l. The landlady had just been there for rent, but she did not know where she ld get the money. After reading a few of the Saviour's words, and commend- her to the Father's care, I gave her a little toward the rent and left her. I t found two children about two and four years old hovering around a handful coals; talked with them a few minutes, gave them a picture paper and passed

I then stopped at Aunt Gracie's and knocked, but no answer; so I pushed n the door and went in, and spoke several times before I could rouse her. Then h great effort she told me that she had been in bed several days with rheuma-n. Her miserable shanty is but poor protection from the rain. Every thing in room was damp, and not a stick of wood or a mouthful of any thing to eat. rried her a little food and sent to the wood-yard for wood. But the streets, ich are not paved, were so muddy they would not deliver nor sell even an *nful.*

ext I find Mrs. Williams, who has been sick for two months. She is very old. has for years supported herself and two orphan children by picking up rags.

As soon as it was light she could be seen with her sack on her shoulder going to her work. She is quite sick, but fortunately she belongs to a society, which provides for her. From here I go to see an Auntie who is over one hundred years old. She is unable to lie down on account of asthma. As she sees who it is she exclaims "Bless the Lord, honey, I knowed the good Lord would send you back 'kase we old folks haint got no one to come round and read to us when you'se gone. 'Pears like the rest are so busy. I prayed the Lord would send you back, and felt it in my bones you'd come;" and she thanked the Lord again and again for sending me back. And at so many places their first exclamation was to thank the Lord for sending me back to read to them. Another poor woman, who has not walked for years, and whose husband has deserted her, is entirely dependent on the neighbors for her support; and no doubt she goes hungry many days. She said to me as I was leaving, "Miss Lizzie, I didn't get no Christmas 'cause you's gone." After making several other calls and distributing quite a number of Sunday-school papers, I came home with a sad heart to think how little I could do to relieve these poor needy ones. Sometimes I feel that it is mockery to offer to read to them, when they are so cold and hungry. If I only had the *means* to make their bodies comfortable, they could enjoy so much more the food for the soul.

DAY'S WORK FOR JESUS—RALEIGH, N. C.

By Miss E. P. Hayes.

Wednesday, Jan. 17.—As this is the day for our woman's prayer meeting, I had taken that day to call on the members of our church. After breakfast, I was preparing to start, when Georgia came in to inquire if I had heard from the ladies who were coming from the North. Then Mr. Smith, our pastor, called to decide upon articles to be read at the concert the next Sabbath evening on the work of the A. M. A. I wrote a postal to thank the lady who sent a nice silk hood to an old, sick auntie, and started.

It was raining a little, but I determined to proceed. I made the first call at Mr. Young's, close by. Mr. Y. is blind and paralyzed. They were eating breakfast. It was then 10 o'clock. Mrs. Y. said they had nothing to eat till she went out and hunted up something. One day during the snow, as they had no wood, they were obliged to remain in bed till three in the afternoon, and the Saturday night before they had no wood, and nothing to eat. I furnished them with enough to last over the Sabbath. As Mrs. Young is a reader I gave her a paper, and went on to Mrs. Hills. Mrs. H. has two little children, and cannot get out to church, but is very fond of reading. I found her with a good coal fire, and looking very comfortable. I left a paper, and stepped into Mrs. Smith's to see if her children were as destitute as she had represented and to request her to send her boy to the wood-yard to order some wood for me. I met her husband coming out half drunk, and talking in very loud tones. The boy was stretching a line around the room in which they lived for his mother to dry the washing she took in. Some wet wood in the fire-place was making a feeble effort to burn. I couldn't see how clothes could dry in such a place as that, and said so to Mrs. S. She replied that she was compelled to dry them. When I came out the rain was pouring down, but I was obliged to go to the Bank to get a check cashed, as I was out of money, and was expecting a barrel of clothing with a freight bill to be paid.

After going to the Bank, drug store and post-office, the rain and mud conquered and I turned my face homeward, feeling thankful when I entered my door that I had so good a shelter. I built a fire, or tried to, with wet wood, as all our wood is soaked with rain when we buy it, and spent an hour in selecting Bible verses for a

nday-school class coming in the evening to study for a concert the last Sabbath he month, partly wrote a letter to thank the ladies of Hopkinton for a barrel of thing, and to interest them further in the work.

After lunch, Dea. Jones called to inquire about his part for concert. As the rain l slackened, I went to prayer meeting at three o'clock, at Dea. Dunston's. We et with the different members of the church, Dea. D. is our oldest member, enty-three, in feeble health, and enjoys having us meet with them. But five re there, and three of those members of the family. All took part in the meet-g, and after its close, I assisted the daughter, in selecting an article to read at e concert. She chose for her subject the Indians.

When I came home I looked over the mail, and went to inform Mrs. Bembry, th whom I had engaged board for the Northern ladies, that they would arrive iday morning. On my way I stepped in to see an old lady who is paralyzed, and lled to tell Georgia when the ladies would arrive. In the evening a Sunday-hool class came to study verses, and get temperance cards. Then I finished my tter, wrote another and retired, feeling that I had accomplished but little.

ONE DAY'S WEAVING—MONTGOMERY, ALA.

By Miss Rebecca G. Jillson.

Thursday, Jan. 18.—The Swayne School for the colored children of Montgom-y, with its four hundred scholars, is just opposite the "Teachers' Home." The began with a call at the school; a bundle of Sunday-school papers was soon tributed among the boys. Near the school-house lives a good woman, from ose home two girls have just gone to Talladega to school. I stop and talk with r about their going and read a letter for her. A neighbor needs help, the other and seven children are all sick. Although dependent on friends for care, ese are the sick woman's words: "We're all down, but old Marsa knows what e's doing."

On the porch of the next house stands an old grandmother, children of all ages ound her. A girl of eighteen promises to come to the Home twice a week for ssons. Across the way lives a kind-hearted woman; her neighbor, a sick woman, as only her little son and this friend to care for her. She needs much the com-rt of God's word and his assuring promises of help. Another is waiting for mpathy; she is alone though not widowed, and tells how, when the human lp on which she leaned failed, she found support in God alone. A young oman whose husband's health has failed is trying to help him by keeping a little ore; she is brave though sometimes discouraged. The next call is on a woman st recovering from illness. Her friends have been kind to her in her sickness; is interest in one another is especially noticeable among the colored people. topping to speak to a group of children, "this one, they say, has no father or other, so we have taken her in." Two other calls in this neighborhood are made; n invitation given to a young man to attend the Singing School and to a young rl to renew her interest in music; and now the house of a faithful church mem-r is reached. The Ladies' Missionary Society and what work it may do is discussed, nd questions from the article on Missions in LIFE AND LIGHT are left to be prepared r the next meeting. Two calls near by are made. One lady is interested in usic and is glad to hear of the cantata we are to learn. The next is a scene of bor. This good woman washes for a large restaurant and has in this way earned ough money to build a substantial house. Every day piles of table-linen must washed and ironed, and when it rains, every corner in-doors is made use of to y the hundreds of napkins and towels.

The first call in the afternoon was on an old lady, a faithful Christian, who finds

that her pilgrim journey has had in it many passages and experiences like that o the pilgrim of old, in whose story she is much interested. The Celestial City i for her almost in view, and her entrance there will be triumphant. "I'se only waiting," she says, "for the Lord to say: 'Elsie, come up to glory.'"

Several girls come to the Home in the afternoon, two to learn to make worsted hoods, two others to take lessons in music. There is also time to fold the Sunday school papers for distribution next Sunday. Late in the afternoon I called on a mother whose little child God had taken home to himself. Our next neighbor is a man of intemperate habits. I had a talk with him. At nightfall a young woman came in and sang some of the old plantation melodies. In the evening a young girl came for lessons, and with her, two boys, who spent the hour with pencil and drawing cards. With God's blessing may the day's work not be in vain.

A DAY IN NEW ORLEANS.

By Miss A. D. Gerrish.

Friday, Jan. 19.—Having attended morning devotions at the University chapel, equipped with my satchel and a few gifts to be distributed here and there, I wend my way to Mrs. R.'s to hold a promised meeting. There are six of us altogether. At the close of the brief hour spent with Jesus I stop to speak with a young Catholic girl. The mother is evidently surprised. She "didn't know as I'd talk to such as she." I reply, "I came to speak to all." My next call is at what I term the halfway house. A few late flowers still bloom in the pretty garden and the oranges seem turning a deeper gold, touched by the warm sunshine. Aunt Comfort is "only just about so so." We talk of household affairs and the revival. An offered prayer for us both and I bid the dear old lady good morning. On the street a sad-hearted mother delays me for a moment to ask that I will please pray for her son, who is dying and without hope in Christ. With a few kindly words of sympathy and a promise to remember the young man, I pass on. The door of Mrs. A.'s pleasant room stands open and I pause long enough on the threshold to receive her cheery "Good morning" and the injunction to "be sure and stop next time." As I reach the top of a winding flight of stairs a voice full of childish eagerness asks, "Did you bring my little Testament?" The Testament, a tiny book, and some picture papers are taken from my satchel and three little hearts for the time made happy. The mother is very grateful for the garments given her for the children. An urgent invitation is left with her to come to the evening meeting. Another call made and the city bells ring out the noontide hour. I stop for lunch and rest at Sister W.'s.

Mrs. M. lives at a distance, so I take the street cars. A rap at the outside gate, a careful climbing up the rickety stairway and I am warmly greeted by the little woman. Would that I had space to describe to you her one bit of a room. She says: "You must excuse it; 'tisn't alus possible to keep things lookin jus so." She has received no pay for her last three months' washing, so for want of car fare her Sabbaths have been spent at home. I must tell her all about the meetings, the New Year's tree, how many have joined the church, and affairs generally. With a prayer and a substantial proof that the "Lord will provide" her heart is comforted. I find Aunt Sally "jus tolable, thank'e, but powerful busy." She tells me once again, "'Twill be a glorious time, shur nuff, chile, when I can leave this ere washtub for a manshun in de hebens." I seek out a delinquent Sabbath-school scholar and call upon two interesting little girls, who promise to come to the sewing school. A picture paper given to each and I hasten homeward.

After dinner I find a little time for writing. Promptly at 7 o'clock the church prayer meeting begins. The passage selected for the evening lesson is Jer. 8:20.

large audience listen attentively to the pastor's words. In the hush of this der interest nine come forward for prayers. The voice of petition rises in their alf. Two tell us that they have found Jesus. We sing "Praise God from whom blessings flow." Benediction is pronounced and the meeting closes. Another y, with its joys and sorrows, its failure and success, is ended. Its record is with m who sees and understands. In the quiet of my room I kneel to humbly ask t it may be accepted as "one more day's work for Jesus," knowing that it is ne less of life" for us all.

LINCOLN MISSION, WASHINGTON, D. C.

By Mrs. C. B. Babcock.

Saturday, Jan. 20.—Be sure and find us when you take your pleasure trip to ashington, and we will show you better than we can write, the need of mission- y work among its 60,000 colored people. This is one of our winter's worst days. rains fast, and the streets are full of snow and water. Breakfast over, I stened to market for meat to make broth for the sick, and to the grocery for ead. While picking my way over the slippery pavements, a grandmother calls ter me with a request that must be heeded. On entering my room in the Mis- n, a barrel from Brooklyn awaits unpacking. God bless the dear friends of the rth who so nobly respond to my appeal for help. They never will know how uch good the old clothes do. Before I'm half through, knock number one brings d Auntie Bennett, afflicted with a disease so offensive that she cannot attend our therings. When leaving with her bundle of warm garments, in steps Auntie rris, always so trustful in the Lord, and yet she says, "I sat all yesterday with- t any fire"; her husband and crippled son unable to provide. Thankful for a lit- relief, she goes out to carry a big bundle to another poor creature, who, with her d man, have scarcely a crust, and nothing but a leaky shanty for shelter. Caller o. 3 is a young woman, bringing a note from the police station and a certificate om her doctor, that tells of serious sickness, one two-year-old child, and nothing herewith to help herself. I send her to see our Day Nursery, and tell her to bring r baby on Monday, and I will see what more can be done. Her dull, wan face ightens as she leaves. Tom C. comes next—my boy, who draws our Temperance ackboard illustrations, paints our signs, puts up Christmas decorations, &c. I've st received his fit in a suit; so, with a patch to mend the sleeves, and more work nder his arm, he goes. Pinkie T. has framed some mottoes, and I ask her to ng them in the school room, paying her with a pair of nice boots. Annie C., r missionary girl from Howard U., comes to assist, and, as a member of the ing-Good Society of the school, this P. M. brings a report from sick Mr. Green. fter preparations for the afternoon, and a peep into the nursery, where the floors e being scrubbed and the children are taking their bath (for, though the Associ- ed Charities have adopted this, my pet project of last year, and have appointed committee of ladies, I have the daily supervision). I leave for lunch at 12½. The rl's industrial school opens at 1½; 61 out of 130 scholars are present. We are vided into 15 classes, each with a teacher, if enough ladies are present. I ap- int a girl to attend to callers. We open with singing, and sew until 3 o'clock. me are making bags for their work, some patch-work, some, fancy-work, while hers are mending or making garments and learning to cut them. We inter- erse sewing-songs. They help the pupils to remember instructions. From three four we have various exercises, such as talks on health or manners; Bible les- ns, repeating the Child's Creed or the Commandments, with responsive chant a Psalm and the Lord's prayer. To-day, we have an object lesson in house- eping. A table is placed on the platform and Annie C. is asked to prepare it for

tea. She arranges the cloth, dishes and food, with criticisms from the scholars. Then, she invites four girls to sit and eat while she acts as waitress. After eating she removes the dishes for washing and folds the cloth. A few more callers and the busy week closes. Thank God for the sunlight it has brought to us during our revival meetings in the conversion of two of our dear girls.

VANTAGE GROUND NEEDED BY STUDENTS.

BY MISS JOSEPHINE KELLOGG, TOUGALOO, MISS.

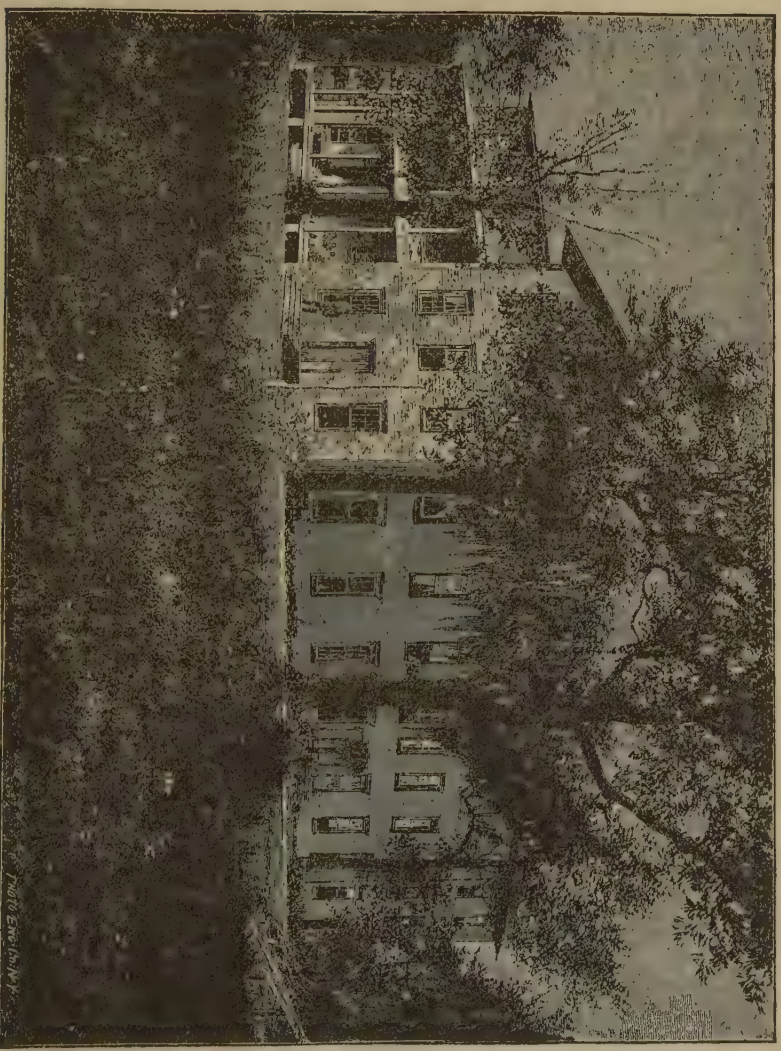
We long for the time when these people shall obtain a little vantage-ground by industry and—still more essential—by economy and a prudent use of earnings, so that the children may begin the work of getting an education betimes and continue it until a respectable course of study is thoroughly mastered. We have some such, and we hope much from the earlier training and the favorable circumstance of their having parents interested in educating them and able to do it.

In the cases of a majority, they come to us already grown-up, something having given them an ambition for better things than they had known. They have their own way to make and can be in school only a part of each year, many of them working nights and mornings and one day of each week besides, to pay their board in whole or in part. As the time approaches when exhausted funds and worn-out clothing must compel them to go out and seek employment, thoughts will wander and there will be a relaxation in the matter of preparation and recitation of lessons in spite of themselves and the exertions of their teachers. No doubt there is a blessing connected with their struggles against adverse circumstances, and a manly and womanly self-dependence is fostered in this way, but it is not to be expected that a great number will complete the course in the face of such discouragements.

As year after year passes, and they get education enough to help them on somewhat in life and a knowledge that fits them to be useful in church, society and home, and they yet seem almost as far as ever from the goal of graduation which they once placed before themselves, they begin to be anxious to settle down to the real business of life, and they relinquish the hope of a completed normal course with, perhaps, a subsequent complete collegiate course.

While it is the few of those who enter that go on to the end of the course and the many drop out as I have described, yet we do not consider our labor in vain, but rather hope to claim the assurance "Blessed are ye who sow beside all waters." If the teaching were only in the ordinary elementary branches we might think it of little avail unless carried on continuously to a more satisfactory issue, but much of it is more fundamental than even arithmetic. The entire mode of life is a lesson and a much needed one to most of those who come to us. The regularity of meals with the laws of the dining-room, the regularity of retiring and rising, the neatness and order of the rooms, the care of clothing, the personal habits, the sanitary regulations, the study and exercise, and the propriety of deportment required, not to speak of the regular work belonging to the industrial training, seem to new scholars to form a complete hedge, if not a bewildering labyrinth; but a very bright feature of our work is the spirit of subordination and respect for constituted authority, which greatly simplifies and lightens the enforcement of all necessary rules. This is an excellent and much-to-be commended trait in our students. I have asked some of those who go out to teach if the children in the public schools are easy to govern. Oh, yes, the answer has been, *they expect to mind.*

It is very edifying to note how those who come without any taste or neatness in


LADIES' HALL TOUGALOO MISS

their personal appearance, with sorry attempts at finery and painfully-laced waists improve under the tuition of the lady principal and the influence of those who have been here longer, the expression of the countenance often changing more rapidly and noticeably than even the manner of dress. But, O! the patience and the faculty required for this most important work of training the girls in womanly virtues and housewifely ways!

With all the patience and with all the faculty possible, it is a great and constant strain to have the care of such a household, and the matrons and lady principals need the uplifting prayers and sympathy of the warm Christian hearts interested in these schools, in a special degree.

And then the instruction in the Bible, as "the only and the sufficient rule both of faith and practice"—the value of this work cannot be over-estimated. The case of a young man who came into school for the first time this fall, comes to mind. Living far back from the railroad, in the country, he had had no advantages of any schooling but a few brief sessions of the public school. He was entered in the Third-reader grade and was to all appearance a most unpromising specimen, although a professed Christian, and apparently a sincere one, with a real experience of trust in God, but wofully untaught as to Christian character and duty. As the Scripture was from time to time plainly and searchingly expounded, and the vices which are sometimes permitted under the garb of religion were exposed, it was plain to see that he was listening as to a new revelation. In school-room work there was a marked improvement, especially in the expressiveness of his reading, but the great benefit that came in his term of school was in the way of moral enlightenment. A month ago he joined the temperance society. The last prayer-meeting was taken up largely with speaking of the temptations that would be met at Christmas-time to violate the pledge, and one young man said that, in view of these temptations he would rather spend Christmas at Tougaloo than anywhere else. This young man then "spoke in meeting" for the first time, I think, and said he did not feel that way. It seemed to him that the principal thing he wanted to go home for, was to tell his people he had become a temperance man. He had been a good deal of a drinker, a member of church, too, and his people were all in the same way, and didn't know any better, but now he would tell them that he had found a better way, and that they, too, must forsake the old bad way, or they would surely go down. He said, "If I can't keep my pledge, I may as well find it out first as last, but *I do believe I can*. I does feel as if temperance *is grafted in here*," laying his hand upon his breast. He hopes to return and bring a sister with him, but if he cannot get the means and never comes, is there not here a little bread cast on the waters?

The evening before school closed there was a beautiful Christmas exercise, consisting of recitations, Scripture and music, lighted by a large star of evergreen filled with burning candles. No doubt many a new idea concerning the universal holiday was imbibed. This was followed by an exhibition by the temperance society.

Thanksgiving day was a blessed occasion with us. Rev. Mr. Stickel preached on Tests of Character, dwelling upon the test of faith and the test of gratitude, basing his sermon upon the story of the ten lepers. An opportunity has usually been given, in connection with the morning service, for personal testimonies, and so many had given themselves to the service of the Lord and so many had been led into a fuller Christian experience since last Thanksgiving that there was a real eagerness for this service, and a somewhat wistful look on a good many faces when the meeting was closed without it. At the end of dinner, however, President Pope rose and said such an opportunity would be given then and there; that

could not spend a portion of the afternoon more profitably nor have a pleasanter t of after-dinner speeches than in recounting the good dealings of God with us· twithstanding the fact that a Thanksgiving dinner is about as well calculated promote a spirit of thankfulness as anything that can be mentioned, it was ttle harder to rise from the table and speak in the dining-room than in the apel. Yet, after the first momentary hesitation, the testimonies came, briefly t freely, of gratitude for health, for success in work, for the privilege of being school, for the pardon of sins, and many other things.

One young man said he had felt all the year, as never before, that all his blessings me right from the hand of God. He had felt it in his teaching, and had thanked d for all his success. He thanked God for this school, and for those friends in North who had established it, and for all the benefits it is conferring upon the ople of this State. One youth said he was thankful he had learned the true ob- t of man's life—what he was made for. He used to think a man could serve d or let it alone—that his time and faculties were his own, and he could do as he ased. But now he had learned that a man's true calling is to serve the Lord. e was glad to know that the great God has something for every one to do, and s His eye upon the way he does it, and that his reward is according to his faith- lness, and not according to the greatness of the work. It seemed to make life orth living.

Prof. Salisbury was with us three days of the last week, in the tour of the hools which he is making to get his work in hand. He gave us a helpful talk in apel one morning, and again gave an account of the other schools he had sited, and we trust his subsequent visits will aid in promoting the symmetry and ficiency of the work of this school.

THE INDIANS.

CHURCH AND SABBATH-SCHOOL WORK AT S'KOKOMISH, W. T.

BY REV. MYRON EELLS.

June 22d and 23d, 1874, this church was organized with eleven members, only ne of whom was an Indian. But while there was only one Indian, it was hoped at God would bless the work so that others would be induced to come in, and e have not been wholly disappointed. Since that time twenty-eight Indians and lf-breeds have joined it and our new church at Jamestown, near Dunginess, sides thirteen whites who have joined on profession, and thirteen more by tter, making seventy-five in all, including the first members. Forty-five Indian arriages have taken place here in a Christian way, and twenty-seven funerals. All those married, who are alive, are still living together, owing mainly to the gent. Christian services at funerals are something about which the Indians at st cared very little, and often have the dead been hurried off to burial with- t even letting me know that any one was dead; and their burying-ground with small houses and clothes, cloth and other things, was a curiosity to visitors. t after a time, having made some slow improvements, they opened a new bury- g-ground, and when the first grave was made the chief said to me: "To-day we come white people. We do not like the idea of having cloth and other things ound our graves, and we expect that there will be none of it here." That was arly four years ago, and there are now no such things visible. At a later day I was sent when one person died, and no white man was present at the funeral; but

when I returned, the Indians asked me to make arrangements so that if I should necessarily be absent some Christian white man should go and help them bury their dead in a Christian manner.

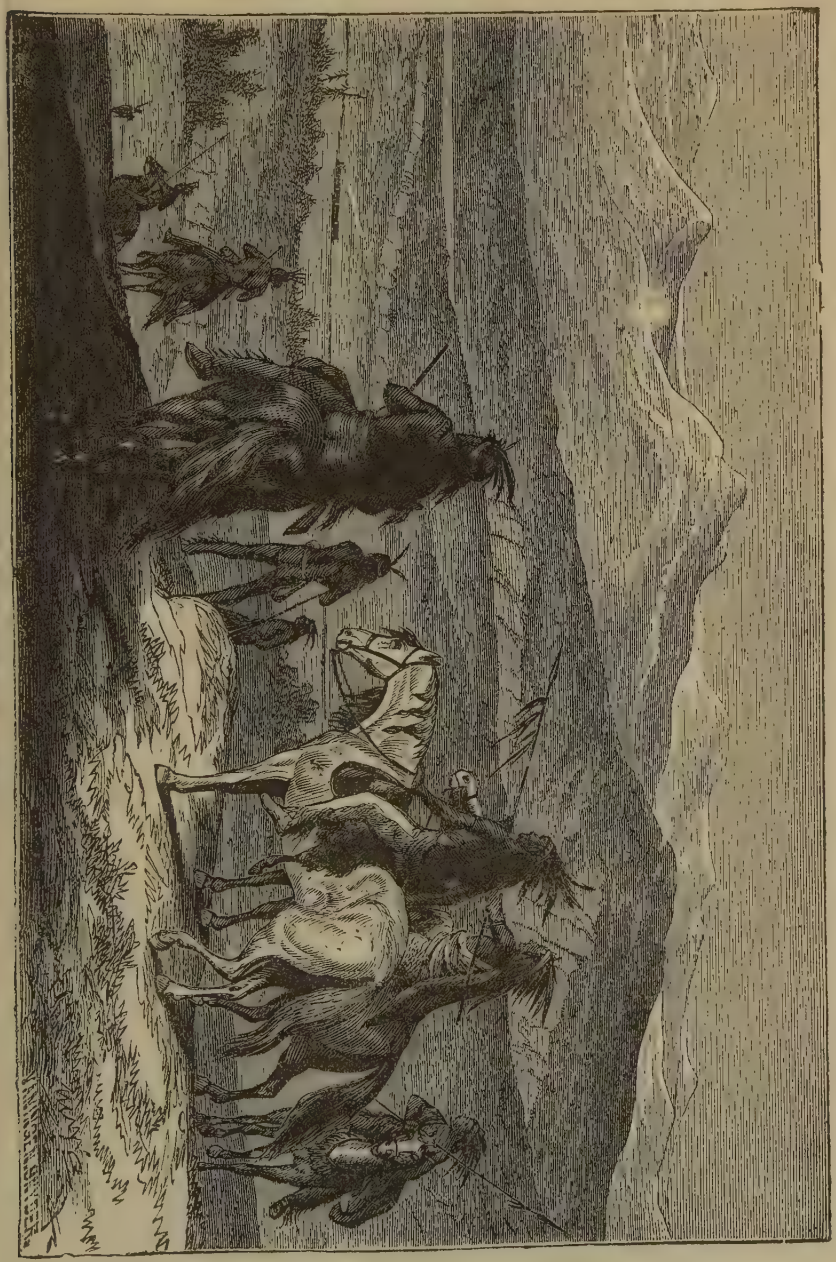
A prayer-meeting was begun here as soon as the present Agent came (before there was a church or minister), which has been constantly maintained, and its influence has gone into all the Christian work here. But it has been too old for some of the children, and too far away and in a wrong language for many of the Indians; hence it has been supplemented by children's, ladies' and Indian prayer-meetings.

It has been my custom, as I have been able, to hold such meetings with the Indians at their logging camps. The following incidents show a change. About six years ago they said they did not know how to pray or what to say. So to help them we would say a sentence and let one whom we supposed to be the most suitable in heart repeat over the prayer, line after line. One evening something comical struck one, and he burst out laughing in the midst of his prayer. At another time a hunter came home during a prayer-meeting, and, without any regard to it, came in, throwing down his saddle and things, and talking very much as if there were no prayer-meeting there. That Indian of late has been one of the leading ones to pray. Another evening, when I was through and was leaving I said "Good night," and the reply came, "Good night," but as I was outside the door and shutting it, the words were added in a not very complimentary way, in a lower tone and yet so that I heard them, "old man." That Indian, after going to great lengths in gambling, has been one during the past few months to try to induce his relations to enter the right road.

I have been reminded of these incidents lately by way of contrast, because of the earnest requests that have come to me, during the past few months, to go to the same place, and the earnest and apparently hearty thanks which have come from the same persons and the same camp for the same work.

About eight years ago an Indian was wandering around during Sabbath-school time, and was asked why he was not inside the church. His reply was, that the services were so much in English that they were dry to him. Only when the time came for singing the Chinook song was he interested. There was only one song, then, but the necessity for them seemed to grow until there were enough to make our little book, in 1878, "Hymns in the Chinook Jargon Language." Indians living away from the Reservation have learned to sing them who have learned but little else about the Gospel, because they could not sing them without learning them. They have carried and sung them down the straits to Cape Flattery and across the straits to British Columbia, to Indians I probably never shall see, and some Gospel truths have gone with them. The Indians of both tribes, however, Twanas and Clallams, felt that another important step had been taken when last spring they could sing in their own native language.

In our Sabbath-school we have always followed the plan of having the scholars commit five or six verses a week to memory, and most of those who have done the best in this respect have come into the church. Eight out of ten of the highest on the list for 1878 are now members, and the same proportion holds good for some other years. In all, twenty-seven have come in on profession of faith from the Sabbath-school.



THE CHINESE.

COMITY.

REV. W. C. POND, SAN FRANCISCO.

From the first I have conducted the operations of our mission on principles of denominational comity. There are five distinct missions at work for the Chinese of California, besides our own. The Presbyterian has schools in San Francisco, Oakland, Sacramento, San José, and, perhaps, I may add, at Napa and Santa Rosa, though I am not aware that the work done in these two places is directly connected with their Board; the Methodist mission has schools also in San Francisco, Oakland, Sacramento, and San José, and one besides, at Chico; the Baptist and Episcopal missions conduct each one school in this city; the United Presbyterian mission has schools in Oakland and Los Angeles. The total number of schools sustained by all these missions—so far as I am informed—is thus 15. Our mission has six schools in San Francisco, and ten elsewhere. Sacramento and Oakland are the only points outside this city occupied by us and by other missions also. At each of these points our schools were first established, and we have not felt it due to comity to abandon our work begun and carrried on for years because others came in to divide it with us. But we have never yet planted a school in any field already occupied, unless San Francisco be an exception, where the occupation was so incomplete, that we, ourselves, having one school, have established five others. I am led to these remarks partly because the facts, it seems to me, are worth reporting, and partly because, just now, questions of comity have been and are still before us to be answered. Thus, in accordance with a purpose expressed at the close of our last fiscal year, to do something this year for the large colony, of Chinese that has established itself in the town of Chico, I visited that town last month. I heard of a school as already established—though its existence had been before unknown to the pastor with whom I had corresponded. I visited the school; found four pupils present, and learned that it was sustained by the Methodist Mission. There was room for so much more to be done that I made conditional arrangements for planting a school there. The condition was that the Methodist Mission should give us cordial welcome and divide the field with us territorially, But our Methodist brethren say that they would prefer to occupy the whole territory, and promise to do so in adequate force, and therefore we have withdrawn. The large town of Vallejo has a Chinese population somewhat exceeding 200, and no one was caring for their souls. I determined to put into that field the work which I had intended to do at Chico. I have made arrangements accordingly—renting a mission-house, engaging a teacher, and arranging for a helper to go there as soon as the building can be made ready. But the school will be in special relation with the Presbyterian Church, there being no Congregational Church, except at South Vallejo, nearly two miles distant. I have accordingly said to our Presbyterian friends that I would establish and carry on the school, subject to transfer at any time when their Board will assume the care of it, and will reimburse our treasury for expenses incurred up to the time of the transfer. At Los Angeles we had sustained a school for two or three years, and several of our pupils had been brought so clearly into Christian light and life that almost immediately after the establishment of a Presbyterian mission there and the transfer of our work to its care, they were baptized and received into the Presbyterian church. But the brother to whose care the work was committed removed, after about two years, to Oakland, and left it in other

ds. This field has now become so large that it need involve no criticism upon mission already existing there to say that there is room for another, and that s in large numbers are walking in darkness that might be led into light, if we ld resume the work we unwisely (I now think) laid down. I propose, there-, to do this as soon as I can command the time necessary to visit Los Angeles, ss I should then find that the facts have been incorrectly represented to me. wo principles of denominational comity suggest themselves as the outcome ny thought on these questions and these fields. The first is *no crowding;* the sion already at work in a field, to be left in sole possession, provided it will der the service needed there; the second is, *no possession without occupation;* leaving of souls to perish because somebody's dog is in the manger, and a field been entered but not worked. Am I right?

SOUND DOCTRINE.

he following sermon-sketch was read for criticism by our helper, Lee Sam, at regular exercise last Wednesday afternoon. I ventured to ask him whether found what he had written in some commentary, or whether it came from his study of the text and of related passages. He told me that it was what he self had thought out in Bible study. It may be interesting to see what views human depravity a thoughtful man unschooled in theology, unbiassed by ient traditions, untrammeled by any standards or any creeds, has drawn forth himself from the Word of God. The text was in Romans, 5:21.

That as sin hath reigned unto death, even so might grace reign through hteousness unto eternal life by Jesus Christ our Lord."

. What is meant by reigning unto death and reigning unto eternal life? It ans the work of Christ and the work of Adam. What was the work of Adam? at is the work of Christ? The work of Adam was the work of death. The sin Adam brought death upon all our race. In the 17th verse of this chapter "By man's offence death reigned by one," because Adam transgressed God's com-nd by eating the forbidden fruit, so God turned him out of the Garden of en. But we are of the race of Adam. He transgressed God's will and brought upon us all. But some say our hearts are full of good when we are born, but. and by, we learn the evil from the others. But we don't believe that; we see netimes the little baby when he begins to talk, then he tell lies; when he ins to walk then he fight with others; when he know his parents then he dis-ys them; when he grow to be a man then he walks his own way, it may be ommitting adultery, fornication, uncleanness, lasciviousness, idolatry, witch-ft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, rders, drunkenness, revelings." So we know the evil is not learned from others, we have it when we are born. By getting away from God and doing se wicked things we cause the death of both soul and body.

. What is the work of Christ?

In Christ shall all be made alive." It is said, John, 5:21, "For as the Father seth up the dead and quickeneth them, even so the Son quickeneth whom he l." In Adam all die, but in Christ shall all be made alive.

low can we reign unto eternal life? If we want to obtain eternal life we must ne to Jesus and trust in Him. Jesus says, "All power is given unto me in ven and in earth." In 1st John, 2:1, "If any man sin we have an advocate h the Father, Jesus Christ, the righteous." Though we are sinners, and far from l He can bring us back. But our God hates sin, he loves us, and would save us n our sin, and bring us near to Him. "For God so loved the world that he gave only begotten Son that whosoever believeth in Him might not perish but have

everlasting life." Jesus came into the world to save us. His whole life was spen in doing good, and at last he died on the cross to give his life a ransom for many for all who will come to him and be saved. He is able to save us. We are com manded to love the Lord with all our hearts and with all our minds an d with a our souls. Adam loved God with all his heart, but lost God's love. The Lor Jesus, by his holy spirit, restores this love in our hearts, so that we do love hin with all our hearts and souls, and through Christ we can do all things. Withou Jesus we can do nothing. Christ gives us victory over death. In 1st Cor., 15:55 56, 57, "O death where is thy sting! O grave where is thy victory! The sting o death is sin, and the strength of sin is the law. But thanks be to God whicl giveth us the victory through our Lord Jesus Christ.

CHILDREN'S PAGE.

LADY AGNES HAMILTON.

BY MISS HENRIETTA MATSON, NASHVILLE.

The teacher was passing from one to another of her pupils, taking their names. "Missie, Capitola, Viola, Colly, Prudy, Vic," were some of the names already recorded, but here was a little mite of a girl, who gravely gave her name as Lady Agnes Hamilton. The teacher smiled, but kindly said, "Agnes, is it not?" "No Lady Agnes," persisted the child, in a decided manner, that accorded well with the name.

The little lady is, perhaps, seven years of age, but not larger than an ordinary child of four. Her face is of a rich olive tint, and now the scarlet mingles with the brown, as she becomes confused and excited under the teacher's questioning. Her eyes and hair are brown, the latter with a golden tinge, falling in short, crisp curls around her neck and face. The small, sensitive mouth, with its childish bloom and sweetness, tempts the teacher to stoop down and kiss her to atone for disturbing her with doubts in regard to her title and rank.

Afterward, the teacher, becoming acquainted with the little Lady's mother asked if that was her real name. "Her sure nuff name, Miss," was the reply "Young Miss, she done names de chile. I was stayin' dar on de ole place, after de war, da *pays* me an' my ole man, kase we'se free, an' we stays wid 'em a long spell. My little gal was born dar, an' young Miss Sue, she say she so little an frail her name should allus be Lady. We calls her Lady most times, but her sur nuff name is Lady Agnes Hamilton. Miss Sue done writ it down. Lady fee mighty bad kase de teacher reckon her name somefin else. Nary odder nam Miss, an' dats de truff." Her right and title thus established, the teacher no longe questioned the sweet-faced little Lady, and, indeed, soon came to believe that th child belonged to nature's true nobility. She was always, in school and out, veritable little lady. Mingling with the dusky children, who were her playmates some of them dirty and ragged, while her own garments were always daintily nea she never manifested any conscious superiority, but was always sweet and gentle an happy, whether the rain fell or the sun shone. The secret of her wonderful swee ness and gentleness was not in that her name was Lady, nor because she *was* lady, but because very soon after the school began, this little girl, only seven yea old, gave her heart to Jesus, and became as truly one of his children, as thoug she had waited until she was twenty.

Jesus, her Saviour, was a real presence to her—a wonderful Friend, ever near t

her, and she was careful in what she said and did, because she was anxious to e Him in everything.

ften the little brown head dropped on the desk before her, and for a few ents she was very still—then, when she lifted her face, the soft eyes always ht her teacher's face, and a loving look was exchanged. The teacher knew little Lady had been given a victory over some temptation that had beset her lish heart. At such moments she was very beautiful, perhaps it was the ty of Heaven shining in her small, dark face.

ut she did not die because she was so good, as is sometimes said of good ren. It is a blessed truth that many good children *live* long lives of useful- , in which they are able to do greater things for the Master, because they n to love and serve Him when they were little children. Lady Agnes Hamil- was for many years a student in one of the institutions of the South, and is the wife of a minister of the gospel, leading a happy and useful life.

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